1: Burrows--147 (1947-48) Woleaians
183 Ifalik

"....the people, as we saw them, are so mild and civil in their dealings with each other that all talk of severe deliberate injuries seemed remote and hypothetical. Not only did I hear no accounts of murder or grievous assault, but find no mention of anything more severe than a few blows with a stick in more than 230 song texts that seem to cover the whole range of experience that moves them enough to be commemorated in song."

28: Spiro--79 (1947-48) 1949 Woleaians
116, 535, 152, 183 Ifalik

"Towards the end of the rehearsal period the dances would assume the character of dress rehearsals, the men being highly decorated and ornamented, as they later were at the dance. On these dress rehearsals, a strange and interesting custom took place. The women would prepare marmar, and certain women would be designated to present the marmar to the men while they were dancing. The chosen women would appear, their entire bodies and heads being covered with cloths and blankets, so that their identity was not disclosed, and while the dance was in process, they would walk behind the dancers, and place marmars on their heads or necks. They would then disappear, so that the men did not know who they were. The reason for this custom is unknown. (35)"

"35. When I asked Tom for the reason, he replied that if the identity of the women were known, a woman who gave a wreath to some man would arouse her husband's anger or jealousy. This was specious reasoning, however, since all the men receive wreaths during the course of the evening, so that no favoritism is displayed. In other words, here, as in so many other occasions, we reached a point in explanation, where traditional explanations were really lacking, and gave way to personal speculation, as Malinowski has pointed out. When I pointed this out to Tom, he fell back to the well-worked musuwe, musuwe.[WPM: From before, from before]"

28: Spiro--88 [3] (1947-48) 1949 Woleaians
116, 853, 183 Ifalik

"My informants said that unlike the ten days in the birth-hut, the baby is not wakened to be fed. My own observations, however, did not confirm this statement, which was probably a statement of a cultural norm, rather than an empirical description. For at least the first month, the mother will feed the infant often, and will wake it in order to do so. The baby is wakened by the stream of water in its mouth. Often, however, this does not wake the baby, and the mother will ease her nipple into its mouth, which automatically induces the sucking reflex, though to all appearances, the baby is still sleeping."

28: Spiro--91 (1947-48) 1949 Woleaians
116, 551, 851, 183 Ifalik

"The child is given a name at the age of three months. And, here, once again we face the 'problem of ethnographic truth'. First of all, we may point out the agreements. The name is given around the third month. There is no ceremony connected with the naming nor any magical or mystical associations with respect to names, either children or adult, with one exception: a sick person given a new name in order to hasten the departure of the illness, though the natives do not know why name changing should have this result. Names are sex-linked, so that a boy will never be given a girl's name, and vice versa. Names have no etymological significance or meaning. So much for the agreement. The disagreement enters with reference to who actually gives the name. My committee on infant development informed me that the maternal grandparents name the child usually after a dead kinsman. The chiefs maintained that the parents name the child, and that it is not named after any one. Finally, an actual experience sustained neither. In giving a Rorschach to a young married woman, I asked her the name of her baby, and she replied that the baby had not been named as yet. Saying that I should wait a few minutes, she entered her house, had a brief conversation with the people inside, and came back, saying they had just named the baby, so-and-so. The genealogies reveal that practically every person living and dead has a unique name, though there is some overlapping, and that these names are derived from combinations and permutations of a number of prefixes and suffixes that can produce a vast number of names."